CHAPTER FORTY-SEVEN (Dai yonjūnana shō 第四十七章)

Root Case 【本則】

第四十七祖、悟空禪師、參丹霞。

The Forty-seventh Ancestor, Chan Master Wukong, sought instruction from Danxia.

霞問，如何是空劫已前自己。師撥對。霞曰，爾鬱在，且去。一日登鉢盂峰，豁然契悟。

Danxia asked, “What about ‘your own self prior to the kalpa of emptiness’?” The Master [Qingliao] moved to reply. Danxia said, “You are in a state of agitation; go away for now!” One day, while climbing Boyu Peak, breaking open, he [Qingliao] tallied and awakened.

Pivotal Circumstances 【機縁】

師諱は清了。道號を真歇と曰ふ。

The Master’s personal name was Qingliao. His path name was Zhenxie.

1 Chan Master Wukong (C. Wukong Chanshi 悟空禅師; J. Gokū Zenji). This is the posthumous honorary title of Zhenxie Qingliao (Shinketsu Seiryō; 1088–1151).
2 Danxia 丹霞 (J. Tanka). Danxia Zichun 丹霞子淳 (Tanka Shijun; 1064–1117), the Forty-sixth Ancestor in the Sōtō Lineage according to the Denkōroku, from whom Zhenxie Qingliao received dharma transmission.
3 Danxia asked (C. Xia yue 霞曰; Ka iwaku). The block of Chinese text that begins with these words is nearly identical to one that appears in the Collated Essentials of the Five Flame Records under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou” (CBETA, X80, no. 1565, p. 296, b24-c2 // Z 2B:11, p. 269, d15-17 // R138, p. 538, b15-17).
4 “your own self prior to the kalpa of emptiness” (C. kongjie yiqian ziji 空劫以前自己; J. kūgō izen no jiko 空劫以前の自己). A famous kōan. The saying is not attributed to any particular Chan master, but it appears in the Discourse Record of Chan Master Wuben of Mount Dong in Junzhuo, where an unnamed monk raises it for comment by Dongshan Liangjie 洞山良价 (J. Tōzan Ryōkai; 807–869). In the Extensive Record of Chan Master Hongzhi, moreover, Danxia Zichun (an older master) raises it to test the young Hongzhi Zhengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157). → “your own self prior to the kalpa of emptiness.” In the present context in the Denkōroku, Danxia is depicted raising the same kōan to test Zhenxie Qingliao.
5 The Master’s personal name (C. Shi hui 師諱; J. Shi imina). The short block of text that begins with these words is a Japanese transcription (yomikudashi 読み下し) of an
悟空は禅師号なり。師の母、抱懷

Wukong was his Chan master title. The Master's [Qingliao's] mother, holding him to her bosom

持縁にして寺に入り、佛を見て喜び、眉睫を動ず。成久之を異とす。年十八にして法華を講ず。得度して成都の大慈に往き、經論を習ひ大意を領す。雪問ふ、如何なるか是れ空劫己前の自己。乃至、豁然として契悟す。径に帰て霞に侍立す。霞、一掌して曰く、將に謂へり、爾有ることを知ると。師、欣然として之を拜す。翌日、霞上堂して曰く、日照孤峰翠、月臨溪水寒。祖師玄妙訣、莫向寸心安。と、便ち下座。師、直に前で曰く、今日の陞座、更に某甲を瞞ずること得ず。霞曰く、爾、試に我が今日の陞座を擧し來り看よ。師良久す。霞曰く、將に謂へり、爾、瞥地と。師便ち出づ。後を五台に遊び、京師に之き汴に浮び、直に長蘆に抵り祖照に謁す。一語契投して命じて侍者と為す。年を逾て分座す。未だ幾ならず、照、疾と称して退閑し、師に命じて席を繼しむ。学者歸するが如し。建炎の末に四明に遊び、補陀と台の天封と、閩の雪峰とに主たり。詔して育王に住し、温州の龍翔と杭の徑山とに徙る。慈寧皇太后、命じて臯寧崇先に開山たらしむ。
his eyebrows and blinked.\(^1\) Everyone regarded him as unusual. In his eighteenth year, he [Qingliao] lectured on the Lotus Sūtra.\(^2\) After he was ordained, he went to Daci Monastery in Chengdu, learned the sūtras and śāstras, and understood their essential meaning. Leaving Shu,\(^3\) he went along the Jiang, Mian, and Han [Rivers]\(^4\) and knocked on\(^5\) [the door to] Danxia’s room. Danxia asked, “What about ‘your own self prior to the kalpa of emptiness’?” …and so on, down to …\(^6\) breaking open, he [Qingliao]

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\(^1\) raised his eyebrows and blinked (bishō wo dōzu 眉睫を動ず). A literal translation of the Japanese here would be: “He moved (dōzu 動ず) his eyebrows (bi 眉) and eyelashes (shō 睫).” In plain English, however, to “move the eyebrows” is to raise them, and to “move the eyelashes” is to blink. The nonverbal teaching devices of Chan/Zen masters are referred to with the expression → “raise the eyebrows, blink the eyes.”

\(^2\) In his eighteenth year, he lectured on the Lotus Sūtra (toshi jūhachi ni shite Hokke wo kōzu 年十八にして法華を講ず). The original Chinese that corresponds to this line reads: “In his eighteenth year he was tested on the Lotus Sūtra and ordained” (nian shiba, shi Fahua dedu 年十八、試法華得度), which in classical Japanese transcription would be: toshī jūbachi ni shite Hokke wo kokoromite tokudo su 年十八にして法華を試みて度す. The Kenkon’in manuscript of the Denkōroku simply says: “He studied the Lotus Sūtra” (Hokke o manabu 法華ヲ學フ).

\(^3\) Shu (C. Shu 蜀; J. Shoku). An alternative name for Sichuan Province, especially the area around Chengdu.

\(^4\) he went along the Jiang, Mian, and Han (Kō Ben Kan ni itari 江沔漢に至り). The mention of the Jiang River — i.e. the Yangtze River (C. Yangzi Jiang 揚子江; J. Yōsu Kō) — is an anomaly in the Shūmuchō edition of the Denkōroku. The original Chinese that corresponds to this line reads: “He went along the Mian and Han [Rivers]” (zhi Mian Han 至沔漢). The Kenkon’in manuscript of the Denkōroku, which agrees with the Chinese, says: “Leaving Shu, he went along the Mian and Han to Danxia [Monastery] and made inquiries of [Chan Master] Danxia” (Shoku ni ide Ben Kan Tanke itashi ni Ka tu 亀ニイテ沔漢丹霞至ニ霞問). The latter two accounts make sense because “Mian River” is a name for the upper reaches of the Han River, and the easiest route from Chengdu to Nanyang (the location of Danxia Monastery) would have been to travel overland toward the northeast and then take the Mian/Han River downstream. If Zhenxie had actually traveled on the Yangzi River on his way from Chengdu to Nanyang, he would have had to take a very long way around.

\(^5\) knocked on (C. kou 叩; J. tatakō たたく). The Japanese transcription takes the verb that appears in the original Chinese — kou 叩 (J. kō) — to mean “knock” (tatakō たたく), which is a possible reading. However, another (and in this case more apt) meaning of the verb is to “inquire.” In short, what the original Chinese says is that Zhenxie “made inquiries in Danxia’s room” (C. kou Danxia zhi shi 叩丹霞之室).

\(^6\) and so on, down to (naishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.
tallied and awakened. Straight away he returned and stood in attendance on Danxia. Danxia gave him a slap and said, “And here I was, about to say that you know about something.” The Master [Qingliao] joyfully made prostrations to him. The next day, at a convocation in the dharma hall, Danxia said:

In sunshine, the solitary peak is green;
under the gaze of the moon, the valley stream is cold.
The subtle, secret method of the ancestral teachers
is not to look toward the peace of the innermost mind.

Then he got down from the seat. The Master [Qingliao] were directly in front of him and said, “Your ascent of the seat today cannot deceive me.” Danxia said, “Why don’t you try raising my ascent of the seat today?” The Master [Qingliao] was silent for a while. Danxia said, “And here I was, about to say that you were quick.” The Master [Qingliao] immediately left.

Later, he [Qingliao] traveled to Mount Wutai, went to the capital,3 and floated down the Bian River directly to Changlu Monastery,4 where he had an audience with Zuzhao.5 At their first words they tallied, so [Zuzhao] ordered [Qingliao] to become his acolyte. When a year had passed, he [Zuzhao] shared his seat [with Qingliao]. Before long, Zuzhao announced that he was ill, withdrew from the abbacy, and ordered the Master [Qingliao] to succeed to his seat. The students, likewise, took refuge [in Qingliao].

Toward the end of the Jianyan Era,6 [Qingliao] traveled to Siming,
where he served as the head of Mount Putuo, Tianfeng Monastery in Tai Prefecture, and Mount Xuefeng in Min Prefecture. He also served as abbot by imperial appointment at Mount Yuwang, after which he moved to the abbacies of Longxiang Chan Monastery in Wenzhou Prefecture and Mount Jing in Hangzhou City. The Dowager Empress Cining ordered him to become the founding abbot of Chongxian Monastery on Mount Gaoning.

**Investigation**

Truly peerless from long ago when he was wrapped in swaddling clothes, he [Qingliao] was different from others. Nevertheless, he was still moved by a determination to inquire into Chan, and his concentrated effort was still hurried. Therefore, when asked, “What about ‘your own self prior to the kalpa of emptiness?’” he considered how to answer. Danxia did not approve [Qingliao], but sent him away for a while.

One day, when he [Qingliao] had climbed to the top of Boyu Peak, he realized that “The ten directions have no walls or fences; the four quar-

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1 *Mount Putuo* (C. *Puluoshan* 補陀山; J. *Hodazan*). There were several monasteries on Mount Putuo that could be the intended reference here. At the time when Qingliao flourished, Puji Monastery (C. *Pujisi* 普濟寺; J. *Fusaiji*) on Mount Putuo was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → *Mount Putuo.*

2 *Mount Xuefeng* (C. *Xuefeng* 雪峰; J. *Seppō*). The reference is to Chongsheng Monastery (C. *Chongshengsi* 崇聖寺; J. *Sūshōji*). At the time when Qingliao flourished, that was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → *Mount Xuefeng.*

3 *Mount Yuwang* (C. *Yuwangshan* 育王山; J. *Ikuōzan*). The reference is to the Guangli Chan Monastery (C. *Guangli Chansi* 廣利禪寺; J. *Kōri Zenji*). → *Mount Yuwang.*

4 *Mount Jing* (C. *Jingshan* 径山; J. *Kinzan*). The reference is to the Xingsheng Wanshou Chan Monastery (C. *Xingsheng Wanshou Chansi* 興聖萬壽禪寺; J. *Kōshō Manju Zenji*), which had the mountain name of “Mount Jing” and was popularly known as Mount Jing Monastery (C. *Jingshansi* 徑山寺; J. *Kinzanji*).
ters, too, have no gates.”  

1 When he arrived at the moment when the ten directions were before his eyes, he acceded. Therefore, upon returning [to Danxia], he stood in attendance for a while without communicating a single word. Danxia, knowing that he knew something, said, “And here I thought that you knew about something.” At that time, [Qingliao] joyfully made prostrations. Danxia, in the end, verified [Qingliao] at a convocation in the dharma hall.

Later, upon appearing in the world,

at a convocation in the dharma hall [Qingliao] said: “With that one slap from my late master, my cleverness was entirely exhausted. I looked for that place where the mouth opens to speak, but was unable to find it. But now, on the contrary, are you a fellow who has not gotten “right through to the bottom” of such happiness? If you have no iron bit in your mouth and no saddle on your back, then

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1 “The ten directions have no walls or fences; the four quarters, too, have no gates” (jippō hekiraku naku, shimen mata mon nashi 十方壁落なく 四面また門なし). These are the first two phrases, given in Japanese transcription (yomikudashi 読み下し), of a famous saying attributed to Guanqi Zhixian 灌溪志閑 (J. Kankei Shikan; -895). The rest of the saying is quoted later in this chapter. → “the ten directions have no walls or fences.”

2 upon appearing in the world (shusse shite 出世して). The block of text that follows these words is a Japanese transcription (yomikudashi 読み下し) of a nearly identical Chinese passage that appears in the Collated Essentials of the Five Flame Records under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

3 unable to find it (u bekarazu 得べからず). Being “unable to find” the “place where the mouth opens to speak,” in this case, seems to refer to the attainment of an ineffable awakening.

4 If you have no iron bit in your mouth and no saddle on your back (C. ruo wu xiantie fuan 若無街鐵負鞍; J. moshi tetsu wo fukumu kura wo ou koto nakunba 若し銜鐵を街み鞍を負ふことなくんば). In other words: “if you have been born as a human being, rather than an animal such as a horse.” To “bite iron” (C. xiantie 街鐵; J. tetsu wo fukumu 銜鉄を銜む) and “wear a saddle” (C. fuan 負鞍; J. kura wo ou 鞍を負ふ) may also be metaphors for the self-inflicted deluded thinking that (unnecessarily) turns human beings into the equivalent of beasts of burden.
Truly, in this place where a face-to-face encounter with the ancestral teachers occurs, by taking a step “prior to the kalpa,”² the scenery of the original ground soon begins to appear. If you are not yet able to see this standpoint, then even if you were to sit³ for a thousand or ten thousand years without speaking, as immovable as a withered tree or dead ashes, what use would it be?

Nevertheless, when people hear the words “prior to the kalpa of emptiness,” they engage in mistaken thinking. That is to say, they think [the saying means] that there is no self and no other; no before and no after; no arising or ceasing; no ordinary beings or buddhas; and that we should not call these “one,” and should not call them “two,” either. They do not regard these as the same, and do not see that they are different. Considering and calculating in that way, they think that if you are able to utter a single word, then immediately you have erred, and that if you return to a single thought, then ipso facto you must have turned your back [on the real]. With these thoughts, they are like dead people, deludedly harboring emaciated ghosts in their corpses.

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Or, [some people think that] with regard to any matter whatsoever, there are no contradictions. If you call something a “mountain,” that will do, and if you call something a “river,” that will do. If you call something “self;” that will do, and if you call something “other,” that will do. They also say: ‘Although I speak of a mountain, it is not a mountain;’ although I speak of a river, it is not a river. It is just a mountain; it is just a river.” What is the necessity of talking in this manner? Without exception, all of this leads down false paths. It comes down to the same views as either those who are attached to things that have marks, or those who are lost in a mistaken view of emptiness.

As for this standpoint, how could it possibly fall into [views of] existence or non-existence? Thus, it has no place for you to insert your tongue, and no place for you to revolve your deliberations. For the time being, without relying on heaven, without relying on earth, without relying on before and after, and without any place beneath your feet on which to walk, just fix your eyes and look! Certainly there will be a place with which you have a little accord.

Or, some say, “Be done with guidelines.” Or, some say, “Do not impede the breath of life.” Without exception, all of these move you in the direction of marginal matters, with the result that you turn your back on self; that is all. How much more so when you speak of “the moon,” speak of “snow,” speak of “water,” or speak of “wind”? All of those, perhaps, are cataracts in your own eyes: “sky flowers falling in confusion.” What are you naming, that...
you can call it a “mountain”? Ultimately, not a single dharma is seen. What do you touch when you deem something “cold” or “hot”? Ultimately, there is not a single dharma associated with you. Thus you “attach to trees and attach to grasses.”

If you once sweep away and completely discard worldly dharmas and the buddha-dharma, when you take a further look, in the end you will have no doubts. Do not face inward and look; do not face outward and seek. Do not try to quiet your thoughts; do not try to settle down your body. Simply know them intimately, analyze them intimately, then temporarily cut them off, sit for a while, and look! Although it can be said that there is no place in the four directions where you can take a single step, and no place between heaven and earth to insert your body, in the end there is no need

1 Thus you “attach to trees and attach to grasses” (yue ni ni tsuki kusa ni tsuku 故に木に附き草に附く). In other words, because people deludedly think that they are putting names on things that already exist in the external world, they are like ghosts that “attach to trees and attach to grasses.” This expression is reminiscent of a famous passage from the Discourse Record of Chan Master Linji Huizhao of Zhenzhou:

This mountain monk [I, Linji] does not have a single dharma to give to people. All I can do is cure illnesses and untie bonds. You followers of the way from every quarter, try coming out [from the audience] without being dependent upon things, and I will confer with you. Ten or fifteen years have passed, but as yet not one person [has appeared]. All have been ghosts dependent upon grasses or attached to leaves, bamboo, and trees; or they have been wild fox-spirits. They randomly gnaw on all kinds of dung clods.

2 insert your body (mi wo sashibasamu 身を挿さむ). The meaning of this expression is unclear. The verb sashibasamu 插さむ means to “insert” something into a hole, or into the space between two contiguous surfaces. Thus the choice is made here of the English expression “between heaven and earth,” rather than “in heaven and earth.” The word mi 身, which is the object of the verb, can indicate the physical human “body,”
to avail yourself of another’s power.1 When you see in this way, there is no distribution for you of skin, flesh, bones, and marrow, and no transformation of you by birth and death, going and coming. [Qingliao said:]

皮膚脱落し盡して唯一眞實のみあり。 古に輝き今に耀て，

“Skin and dermis sloughed off entirely,2 there only exists a single true reality.” Long ago it shone brightly, and today it shines brightly.

He [Qingliao] does not distinguish the numbers of kalpas. Why then, do we only speak of “prior to the kalpa of emptiness”? Throughout this place, there is nothing that can be distinguished as “before” or “after.” If you ask what the reason is, it is because this standpoint does not shift through [the kalpas of] formation, abiding, decay, and emptiness.

自他共に無因と辨まふべくや。外に境界を忘れ、内に縁慮を捨て、青天、尚を持取し尽裹細肌なり、赤縁縁なり。子細に見得し来れば、虚ににして麤も。未だ子細にせされは終に此處に到ることなし。備に滅劫の事を朗かにすること、一彈指の間に在り。暫時片時なりとも、擬議の情なく知解を萌す。幕面に突眼して見よ。必ず獨脱無依ならん。

How could both self and other possibly be determined to be without cause? Externally, forget the sphere of cognition; internally, discard thoughts

but it also has the broader meaning of “person,” which includes one’s identity and socio-economic status as well as physical body.

1 another’s power (hoka no chikara 他の力). The two Chinese glyphs that appear here can also be read in Chinese-style pronunciation (on yomi 音読み) as “other power” (tariki 他力). That term, in the Japanese Pure Land tradition, refers to reliance on the vows and saving power of the Buddha Amitābha to bring about one’s salvation (rebirth in Amitābha’s paradise), rather than reliance on “one’s own power” (jiriki 自力), which Keizan is clearly advocating here.

2 “Skin and dermis sloughed off entirely” (hifu datsuraku shi tsukushite 皮膚脱落し盡して). The short block of text that begins with these words is a quotation, in Japanese transcription (yomikudashi 読み下し), of an identical Chinese passage (set in a more angular font) that appears in the Discourse Record of Chan Master Zhenxie Qingliao: 《真歇清了禪師語錄》拈云。皮膚脱落盡。唯有真實。輝古勝今。明如杲日。現今面前赤洒洒也。還見否。喚作平常心。(CBETA, X71, no. 1426, p. 781, b19-20 // Z 2:29, p. 321, a7-8 // R124, p. 641, a7-8).

The first two phrases, however, are Qingliao’s quotation of a famous line uttered by Yaoshan Weiyian (745–828) in a dialogue with Mazu Daoyi (709–788). → “skin and dermis sloughed off entirely, there only exists a single true reality.”
about objects;[1] [make sure that] “the blue sky, too, will suffer my staff,”[2] and [that you are] “pure and stripped bare, naked and washed clean.”[3] If you are able to see this in detail, you will be vacant yet numinous, empty yet sublime. But if you are not yet meticulous, then in the end there will be no arriving at this place. Truly, clarifying the matter of kalpas as numerous as motes of dust happens in the time it takes to snap your fingers. Even if it is a short time, or a bit of time, you have will no feeling of hesitation, and you will sprout intellectual interpretation.[4] Suddenly peering at it right in

1 Externally, forget the sphere of cognition; internally, discard thoughts about objects (boka ni kyōgai wo wasure, uchi ni enryo wo sute 外に境界を忘れ、内に緣慮を捨てる). A statement very similar to this one appears in Chapter 42 of the Denkōroku: “This is not just a matter of how you face objects of cognition externally, but also of your inability to free yourself from thoughts about objects that arise internally” (boka ni kyōen ni taisuru nomi ni arazu, uchi ni enryo mo bōzuru koto wo ezu 外に境縁に對するのみに非ず、內に縁慮も忘ずることを得ず).

2 “the blue sky, too, will suffer my staff” (seiten, nao bō wo kisshi 青天、尚ほ棒を喫し). Part of a famous kōan, variously attributed to Xinghua Cunjiang 兴化存奖 (J. Kōke Sonshō; 830–888) and Baoshou Zhao 宝寿沼 (J. Hōju Shō; d.u.), which reads as follows in the biography of the latter in the Collated Essentials of the Five Flame Records: A monk asked, “What about when there are no clouds for ten thousand miles?” The Master [Baoshou Zhao] said, “The blue sky, too, will suffer my staff.”

3 “pure and stripped bare, naked and washed clean” (jō rara nari, shaku shasha nari 淨裸裸なり、赤灑灑なり). These are the third and fourth phrases, given in Japanese transcription (yomikudashi 読み下し), of a famous saying attributed to Guanqi Zhixian 灌溪志闲 (J. Kankei Shikan; -895). The first part of the saying is quoted earlier in this chapter. → “the ten directions have no walls or fences.”

4 you will sprout intellectual interpretation (chige wo kizasu 知解を萌す). In its use of this wording, the Shūmuchō edition of the Denkōroku faithfully follows Ōuchi Sei-ran’s revised edition, compiled in 1885. However, the 1857 woodblock edition compiled by Busshū Sen’ei 仏洲仙英 (1794–1864), on which the Ōuchi edition is based, actually gives a negative ending for the verb to “show signs/symptoms of” or “sprout” (kizasu 萌す), such that the text reads: “you have no feeling of hesitation, and you do not sprout intellectual interpretation” (gigi no jō naku chige wo kizasazu 擬議の情なく知解を萌さず). The Kenkon’in manuscript of the Denkōroku, which Ōuchi did not have access to, also gives the negative “do not sprout” (kizasazu 萌す). Thus, the textual evidence is strong that Ōuchi’s revised edition is incorrect. The negative (“do not sprout”) also makes more sense, because both “hesitation” (gigi 擬議) and “intellectual interpretation” (chige 知解) are signs of deluded attachment to concepts.
the face, look! You will certainly attain “solitary liberation without de-
pendence.”

Nevertheless, student trainees, you spin around your minds and are already
mistaken in what you are heading toward. Although you may think that
there is only a hair’s-tip of deviation, you should know that, if such is the
case, for thousands of lives over myriads of kalpas you will have no capacity
to put things to rest. Think meticulously, fully arrive, and look! Without
relying on anyone else, your expansive efforts to awaken will be like empty
space.

Now then, speak! How can I communicate at least a little of this principle?

**VERSE ON THE OLD CASE**【頌古】

古澗寒泉人不窺。 深浅未聽客通來。
The “old valley stream has a cold source”¹ that is not spied by people;
shallow or deep, it has yet to permit any travelers to come through.²

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¹ “old valley stream has a cold source” (C. gujian hanquan 古澗寒泉; J. kokan kansen).
This phrase comes from a famous kōan, the first part of which appears in the Extensive
Record of Chan Master Hongzhi as follows:

Raised: “A monk asked Xuefeng, ‘When an old valley stream has a cold source,
what is it like?’ Xuefeng said, ‘Staring eyes do not see to the bottom.’”

《宏智禪師廣錄》舉僧問雪峯。古澗寒泉時如何。峯云。瞪目不見底。(T

→ “Xuefeng’s old valley stream.”

² shallow or deep, it has yet to permit any travelers to come through (C. qianshen wei
ting ke tonglai 深浅未聽客通來; J. senshin imada kyaku no tsūjikitaru koto wo yurusazu
深浅未だ客の通じ来ることを聴さず). In other words, the “depth” (C. qianshen 深
浅; J. senshin) of the cold spring (C. banquan 寒泉; J. kansen) that feeds the valley
stream remains unknown because the ruggedness of the terrain prevents anyone from
reaching it. The word ke 客 (J. kyaku), translated here as “traveler,” might also be ren-
dered as “guest.”